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Source: *The Journal of Race Development*, Vol. 3, No. 4 (Apr., 1913), pp. 412-437

Published by:

Stable URL: <http://www.jstor.org/stable/29737969>

Accessed: 17/07/2014 19:34

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THE WESTERN INFLUENCE IN CHINA

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The striking changes that have occurred within a twelve-month in the oldest, the most populous and potentially the most powerful nation of the Orient and of the world, are of profound significance to us of the West. We are in large measure responsible for what has occurred. Besides this, the political and social movements in China, which culminated last February in the abdication of the Manchu dynasty after a rule of nearly 270 years, and the inauguration of what has been characterized as the Imperial Republic of China, place upon western nations new obligations and open to them new opportunities. It is therefore fitting that the topic "Western Influence in China" should have a place upon this program.

The discussion of this paper falls into four divisions: I, What western influence has accomplished; II, What western influence should not destroy; III, Where China can learn from the West; IV, How the West can be most helpful.

There are four principal channels through which western influence has reached China. The governments of Europe and America have exerted a direct pressure upon the government of China and forced changes in its treatment of foreigners and those under their influence. For three hundred years western merchants tried to open China to foreign commerce. These efforts culminated during the nineteenth century in wars between China and the European powers, chiefly Great Britain, as a result of which China was opened to western influence as exerted by the trader and his agents. A third channel through which China has been influenced from the West may be called simply western example.

Especially in these later years, say within the last generation, a considerable number of Chinese, chiefly students and diplomatic representatives, have visited the West for longer or shorter periods, have thus become more or less familiar with western institutions and ideals, and have on their return taught many of these ideas to their friends and associates. The experiences of the Chinese who have settled in western lands, chiefly along the western shores of the American continent, and still more recently the introduction of western books and the publication in China of books and periodicals that give the facts about western life, thought and achievements, have spread the knowledge and influence of things western, especially among students and the progressive classes. To the influence of Chinese who have visited or resided in the West or who have become familiar with its life, should be added that of the personal example of the westerners who visit or live in China. This influence, though largely centered in the port cities, is by no means to be disregarded. Finally, perhaps the most important of all channels, is the Christian missionary. He has been the first to penetrate to the more remote parts of the country. He has come closest to the life of the people, and unlike many a trader or government official, has for the most part stood resolutely as the embodiment of the best elements in the life of the West. His—and I should add specifically her—quiet and pervasive personal influence has had very much to do with laying the foundations for the new regime.

Such are some of the channels through which western influence has reached China. What have been the results? The answer to this question forms our first point.

I. WHAT WESTERN INFLUENCE HAS ACCOMPLISHED

In general, the chief effects of the influence of western governments and commerce have concerned the industrial development of China. Those of western example have modified the educational and political systems of the country, while those of missionary work have affected the educational, philanthropic, and ethical ideals.

Until the middle of the last century, the Chinese government confined all its commercial relations with foreigners to the frontier. Canton was the center of the trade with Europe and America until the treaty of Nanking in 1842, which closed the so-called Opium War with Great Britain, ceded Hongkong to England and opened five treaty ports, Canton, Amoy, Foochow, Ningpo, and Shanghai. As a result of subsequent wars or pressure otherwise exerted, the number of these ports has increased to forty-nine, located on the frontiers, along the coast, and on the navigable rivers. With the development of foreign trade came the adoption in 1854 of rules by which the collection of customs was placed in the hands of foreigners. Starting with the organization in 1861 of a department for the transmission of its own postal matter, the Customs Department began in 1876 to open its service to the public, and twenty years later the Imperial Post was organized and grafted upon the Customs. It was transferred in May, 1911, to the Chinese Board of Communications. While the government and large merchants had always had means of transmitting letters, the ordinary Chinese had none. The statistics for 1910 give the number of post-offices as 5,357, the articles transmitted 355,000,000, including 3,750,000 parcels and 25,500,000, registered articles. The money order system transported \$10,000,000. The postal routes covered 13,000 miles by railways and steamers, and 87,000 miles by regular couriers. The telegraph system, which has been independent of the customs service, has developed less rapidly, but during the year 1909 over 600 miles of new lines were constructed and twenty-two new offices opened. There are now 560 offices and 28,000 miles of telegraph lines connecting the principal cities and the neighboring countries.

Just about the time when the postal service was instituted, foreigners in 1875 opened the first railway in China from Shanghai to Wusung. Within two years the line, which had come into possession of the government, was torn up, everything, including engines and cars, dumped upon the shores of Formosa, and a temple erected upon the site of the station. Such were the unpropitious beginnings

of the attempt of foreigners to improve the transportation facilities of China. Later, under foreign stimulus, the Chinese took up the railway question again, but made little progress until the era of foreign concessions that succeeded the close of the war with Japan in 1895. So rapid was the construction that within sixteen years 5500 miles have been opened to traffic and 2800 miles of trunk lines are under construction, and these figures do not include the Japanese and Russian railways in Manchuria. The projected lines will connect all parts of the country, including even Thibet, with the political and commercial centers. The Chinese are as rapidly as possible taking over these railways and bringing them under complete Chinese control.

Added to the railways are the steamer lines along the coast and the internal waterways of the country. The Yangtse system alone furnishes 12,000 miles of water navigation, and in general there are 8000 miles of rivers in China navigable by steamers. Since 1898 the internal waters have been opened to vessels flying foreign flags. While this permission would not have been granted by a nation able to resist, it has resulted in securing for the chief river routes comfortable and speedy steamers that sail under the British German, French, Japanese and Chinese flags.

These improvements in means of communication have made possible the new China. When the unwieldy junk, the man or woman propelled river or canal boat, with a sail as auxiliary power, the sedan chair, the wheelbarrow or cart moving slowly over the egregious roads, were the swiftest means of communication, the virtual independence of the provinces was inevitable. The increasing unity of thought and action brought about by improved means of communication made it possible for the entire empire to throw off the rule of the Manchus within a few months. The effects of floods and famines can now be mitigated and speedy relief secured. On the other hand, thousands, or even millions, of river boatmen, chair coolies, carters and the like have lost their means of support. Important cities and towns situated on the old routes are losing business and population, while new towns and cities are developing at the new distributing points.

Western influence and competition are leading also to industrial changes, such as the opening of mines, the establishment of large manufacturing plants like the Hanyang Iron Works, managed by western-trained Chinese, and the growth of factories with power- or improved hand-loom. The inevitable suffering caused by industrial development is increased in the case of China by the pressure of population upon the soil, the relative immobility and conservatism of labor, and the lack of education and adaptability among the masses. It is reduced somewhat by the solidarity of the Chinese and their ability to exist upon a pitifully small income.

The millions of Chinese furnish, it is believed, an almost unlimited and unworked market, and the West is seeking to force the sale of its wares. The effect of this is not always good, even apart from the dislocation of industry.

The net increase in the importation of western liquors during the year 1909 as compared with 1908 was Taels 845,186. These threaten to take the place of opium among the wealthier classes. The western cigarette is further impoverishing the common people, the daily consumption being put at twenty millions. So serious are the consequences that certain regions have driven out the salesmen, torn down their posters, and destroyed all the cigarettes they could find. But with a courage and persistence worthy of a better cause, and aided, it has been alleged, by drugged cigarettes, the representatives of the British-American Tobacco Company are continuing their work of driving out the cheap and innocuous Chinese tobacco with this more expensive and deleterious western product.

The injection of morphia is another vice for the introduction and maintenance of which foreigners are responsible. There are no records before 1892, but during the ten years from 1892 to 1902, the importation increased from 15,761 ounces to 195,133 ounces, each ounce being good for from one to two thousand injections. In 1903 a prohibitory tax was imposed, and the imports declared to the customs at once fell off to 128 ounces in 1904 and 54 ounces in 1905. The explanation of this is smuggling.

In this realm western influence is decidedly a mixed blessing.

The chief effects of western example have been in the realms of education, political organization and administration, and social ideals.

For generations, China had an education that was based upon the study of the Chinese classics. It was remarkable for its antiquity, its democracy, and, as contact with the West revealed, its inadequacy. It did not produce men who could lead China successfully in competition with the rest of the world. Western education was introduced into China by the missionaries, Catholic and Protestant. In 1861 the Imperial Maritime Customs, which were under foreign control, started two colleges in Peking and Canton. These were taught by foreigners and were chiefly for the training of Chinese interpreters. The first systematic attempt to send Chinese students abroad for education was made in 1872, but ended in the recall of the students from the United States in 1881. After the war with Japan, 1894-95, the great Viceroy Chang Chih-tung advocated that upon the ancient Chinese education should be grafted western subjects. During the brief reform period of 1898, the late emperor by a series of decrees abolished the old literary essay as the standard for literary examination, and ordered the establishment of schools and colleges in provincial capitals, and in prefectural, departmental, and district cities, directed that existing schools should be altered into schools for practical Chinese literature and for western learning, and created the Imperial University at Peking, appointing as its head that veteran missionary, Dr. W. A. P. Martin. With the reaction that culminated in the Boxer uprising of 1900, all these changes were swept away, only to be renewed again under the late Empress Dowager during the last decade. Before the overthrow of the Manchu dynasty, it was provided by a decree of January 13, 1903, that a complete educational system should be created, extending from the kindergarten up through the primary, higher primary, and middle school, to the high school (or college), the university and the post-graduate college for higher studies.

Provision was also made for the education of girls and the training of teachers. This educational system was modeled upon that of Japan, which is along German lines. It called into its service foreigners and Chinese educated abroad. While many of the schools existed only on paper and the average efficiency was low, yet there were notable exceptions, especially in the imperial province of Chihli. Whatever the quality, the numbers of the new schools and of their students rapidly increased. At the close of 1910, there were in Peking alone 252 such schools with 15,774 students, and in the provinces 42,444 schools with an enrollment of 1,284,965. Because of recognized imperfections, the Board of Education last year called together in Peking the leading scholars and educators of China, who formed themselves into the Central Education Society and proceeded to discuss educational problems, and make recommendations to the Board of Education. Under the new government the movement is along these same lines, including even the recognition of English as an official language, and the proposed abolition of the compulsory worship of the tablet of Confucius, which abolition has actually been put into effect in the Kwangtung province. So serious was the reaction against the old education that at one time mission schools had difficulty in inducing their pupils to study the Chinese classics or cultivate a beautiful literary style. If the papers may be credited, a prominent member of the new cabinet is unable to read or write in his own language. A purely western education is, of course, only one degree less to be deplored than the old discarded Chinese education.

Similarly, in the political realm, contact with the West led the reform party in China to demand the reconstruction of government along the lines of western parliamentary institutions. Theoretically the government of the Manchus was that of an absolute monarchy but actually the provinces enjoyed a large measure of autonomy, and the local communities for the most part governed themselves. It is this democratic foundation of the empire that is one of the reasons for believing that the present political experiment of China will succeed. The graft and corruption which char-

acterized the old administration, its inefficiency and the lack of a real unity, led, with the growth of the spirit of nationalism, to a demand for political reforms. Pressure from western governments had already secured some changes that affected international relations. Such was the organization in 1861, after the capture of Peking by the French and British, of the Tsungli Yamen, changed forty years later into the Waiwu Pu, as the Board of Foreign Affairs. The great step forward was the appointment in 1905 of an Imperial Commission to study the administrative systems of foreign countries with a view to the possible establishment of a representative government in China. This appointment committed the government to a policy of reform. The commission reported the following year, and a little later a decree was issued promising the calling at some date in the future of a parliament. Administrative reforms were made, some useless offices abolished, certain boards consolidated, and new boards instituted. An attempt was made to remove the bitterness between Manchu and Chinese by abolishing some of the distinctions and depriving the Manchus of certain privileges. In August, 1908, an imperial decree laid down a nine year program for constitutional reform. From October 14 to November 23, 1909, provincial assemblies met, the first really representative bodies to be summoned by the government to have a share, but only as advisers, in the government of the empire. From that time on the government had no peace, for the demand for a demand for a responsible cabinet and the speedy summoning of a parliament was incessantly pressed. The first National Assembly met October 2, 1910, and immediately sought to arrogate to itself powers which the Crown had not dreamed of granting. The most that the Throne would concede was the promise of a cabinet the next year and a Parliament at the end of three years. This did not satisfy the people, and before the second session of the National Assembly was convened last autumn the revolution was in full swing and culminated in the abdication of the Manchus February 12, 1912. The object of the Throne in its program for constitutional reform had been to consolidate the empire,

deprive the provinces of their virtual autonomy, nationalize finance, justice and education, and, by admitting the representatives of the people to an advisory position, quiet the demand for self-government. The Throne did not propose to divest itself of its legislative, administrative and judicial prerogatives; nor was it to be required to adopt the recommendations of the assemblies. At the present time in the construction of the new government, the influence of western example is clearly evident. Republican forms are being followed for the first time in the history of the Orient. In the new National Assembly, the upper house, or Senate, is to represent the provinces, the dependencies and the Chinese abroad, and each province is to have equal representation. The lower house will be composed of one representative for each 800,000 of the population. The primary elections have been called for December 10th.

China seeks more than representative government. The extra-territoriality upon which in the past Western nations have rightly insisted is most galling to the proud and sensitive Chinese. The leaders recognize, however, that it is useless to demand any change until the judicial system has been reorganized along western lines, with a true penal code, incorruptible courts, and properly administered prisons. The movement in this direction has been going on for some time. Five years ago experts began the compilation of a new penal code, which after several revisions was adopted in 1910. In January of last year were held the first of the regular examinations in law which were to be compulsory upon all new officials in the Board of Justice. Not long after, it was decided to establish a high court of justice in each province and this was done in the progressive ones. This does not necessarily imply that these courts are yet ideal. Only other pressing events prevented the carrying into effect of proposals for the better administration of the civil courts. Almost before the revolution was complete, the provisional government in Shanghai established a modern court with three well qualified judges, two of whom were trained in Great Britain, and in this court, for the first time in China, there sat a jury drawn by lot from lists of citizens.

The outcome of this first trial, however, was such as to raise a question as to whether China is yet ready for the proper application of the jury system. The Manchu government issued edicts abolishing torture, but the experience of the mixed court in Shanghai leads to a doubt as to whether the Chinese are ready to be governed and to see justice done without the use of the bamboo to extort confession. The prisons of China have been places of horror to a westerner but these are being reformed. China was represented at the last International Congress on Prison Reform by delegates who subsequently made a study of European prisons. As long ago as 1908 I was privileged to visit in Tientsin and Paotingfu what might almost be called model prisons, in which the prisoners were well cared for under good sanitary conditions, were given instruction, and were taught useful arts. This movement is spreading wherever want of will and of money do not prevent, and a model prison has been discovered even in distant Yunnan.

In addition to these fundamental changes in education and government, the leaders of the new China are imbued with western ideals and are adopting western customs. On February 22, 1910, the government issued an edict abolishing slavery and prohibiting the buying and selling of human beings in China. No maidservants or concubines were to be sold, and concubines had their position improved. There were loop holes and it was reported a year later that there was no evidence that the edict had made any difference to the large number of farm laborers who are slaves. Some of the most radical reformers have adopted the ultra-western views regarding the position of woman and the relations of the sexes. An extreme and far from admirable new woman had appeared four years ago in certain Chinese cities like Nanking. With the advent of the new regime this has been carried still further, with disastrous consequences to many young women, who have found to their sorrow and shame that Chinese society is not yet ready for that freedom of which they had heard and which they sought to exercise apart from the restraints and limitations which are insisted upon even in the West. Educated young Chinese here and

there demand some voice at least in the choice of their future wife or husband, and a recent issue of a Chinese paper reports the case of an irate father in Canton whose feelings may be imagined when he discovered that his daughter was being courted by a young man in western fashion. There is one reform, however, affecting women that is wholly commendable. This is the natural foot movement which seeks to remove from Chinese women the incubus of suffering and disability resulting from the cruel practice of binding the feet. Begun by western ladies, missionary and civilian, resident in China, the Anti-Foot-Binding Society has been taken over by the Chinese, and this reform is now thoroughly naturalized. Western methods of salutation and western dress are being adopted, often with deplorable and ill-considered rapidity. Beyond these specific reforms, there has been noted an increasing humaneness in the public sentiment concerning various relics of a less advanced civilization than is now advocated for the new China.

There has recently come to my notice a copy of the program of the Social Reform Association, which was organized a few months ago by some of the leaders of the new China while they were on the steamer going north to take over the reigns of government. Among the leaders in the Association were the late premier Tang Shao-yi, the ministers of Navy, Education, Agriculture and Forestry, and many others. This association as reported in a Chinese paper is pledged to a list of reforms, thirty-three in number, of which I will quote a few:

2. Do not take concubines.
3. Advocate independent holding of property after coming to age.
4. Cultivate dependence on self, not on friends and on relatives.
5. Accord full equality between men and women.
6. Prohibit early marriage.
- 7-9. Advocate marriage by choice, the right of divorce and of remarriage.
11. Advocate small families.
14. Abolish kow-tow using a bow in its place.
15. Abolish foot-binding, wearing of earrings and face painting.
17. Receive no gifts while holding official positions.

- 20. Advocate the giving of private property to benefit the public.
- 24. Prohibit idols and images.
- 25. Prohibit geomancy, or other forms of divination.
- 26. Prohibit appetites that are harmful to health, such as smoking, drinking, etc.
- 33. Prohibit indecent advertisements.

These and the other reforms concern themselves with morality and with simplicity and purity of life. Nearly every one is in harmony with western and with Christian ideals, and strikes at some established custom or institution of China.

Another side to this question of western influence should be noted, and that is that western example is not always helpful. The evil lives of many foreigners resident in China, the fact that the worst sides of our life are often the only sides seen by the Chinese students in the West, the demoralizing example of the social evils existing in the West with which the Chinese are familiar, and the influence of our yellow press and of our pseudo-scientific and atheistic treatises, not to mention our decadent literature, are to be allowed for as counterbalancing the otherwise helpful influence of western example.

The fourth channel through which western influence has reached China has been the missionary, both Protestant and Catholic. The missionary has affected China through schools, medical work, and the publishing of books and papers, as well as by the preaching of the Christian religion with its high ethical ideals.

The number of missionaries through whom the western influence is exerted runs up into the thousands. The latest statistics indicate the presence in China of over 5000 Protestant missionaries and of nearly 50 Roman Catholic Bishops, assisted by more than 1400 European priests. Associated with them as coworkers are, for the Protestants 15,500 Chinese clergy, unordained, religious workers, medical assistants and teachers, both men and women, and for the Catholics 700 Chinese priests and an unreported number of other helpers. The diplomatic and consular officials reside in the capital and in the port cities. The representatives of western industrial life have usually resided in these same centers, though

now they travel through the provinces advertising and selling their goods. On the other hand, the missionaries are found all through China. They remain for years in the same region (one missionary in Fukien has completed thirty-five years at one city), travel widely through the country districts, and win the support of the people. Such missionaries have done much to commend things western to the Chinese. Thus, a Chinese official, who had not been favorable to missionary work and who was noted for his biting criticisms of certain prominent missionaries, nevertheless made the following statement a few years ago to a missionary in Nanking, with whom he was intimate: "Why is it that the foreigners all like to come to Nanking? It is because you missionaries came first and made a favorable impression. In Canton it was a regular hell on earth until the missionaries came and tried to make things better." A sociologist who went to China a few years since prejudiced against the missionary soon discovered that the missionary was virtually the only foreigner who got into the heart life of the people and could give the traveler the real facts. The residence in China of so many westerners, who speak the vernacular, most of whom live in their own homes and embody western ideals of culture, purity, and service has had an influence that no statistics reveal.

The missionary has been the pioneer of modern education in China. The Protestant missionaries maintain 3700 day or primary schools with 86,000 pupils and more than 500 higher schools with an enrollment of more than 31,000. Up until recently the Christian schools have been the best in the country, and even now but few government schools can compete with the best Christian schools in the grade of their teaching, especially of English and western subjects, and above all in their moral tone. The ethical influence of most government schools, it is declared, leaves much to be desired, while the Christian school seeks by moral and religious instruction and by careful supervision and discipline to develop the pupils into strong and public spirited men and women. The direct influence of this educational work has been great but its indirect influence is even greater. Not

only have these schools trained leaders for the new China, but their success has helped to awaken an interest in a westernized education, missionaries were drafted into the service of the government education, and earnest Christian teachers have been employed by the government in its own schools.

Again, the missionary has been a pioneer in the relief of physical suffering. Even today China probably is the scene of more unnecessary physical suffering than any other equal area on the globe. Every since the days of Dr. Peter Parker, who nearly eighty years ago opened a hospital in Canton and within less than two years had treated more than nineteen hundred eye patients, the medical missionary has done much to remove prejudice, to commend western science and the Christianity that is taught and lived by the missionary physician, and to open the doors to other uplifting influences. From these small beginnings the work has grown until now there are reported more than three hundred medical missionaries, of whom nearly one-third are women, who have charge of 235 hospitals and two hundred dispensaries. The number of in-patients during the last year for which we have reports was more than 50,000 and the number of out-patients one and a quarter million. Not content with this, the physician has added to his other multifarious duties that of training Chinese men,—and women too,—as nurses and physicians. The finest medical school in China, located at Peking and patronized by the government, is under missionary auspices, and there are developing in other provinces similar advanced schools. The more elementary schools are also rendering noble service and there are many Chinese physicians who are proud to advertise the fact that they studied under a beloved and honored Christian doctor. There are some six hundred Chinese thus being trained as physicians and nurses in some eighty classes or schools. In these days the number of highly trained Chinese physicians is increasing, but the number is still so small that there is great need for further enlarging the Christian medical forces connected with the missions.

The first insane asylum in China was opened by a missionary, and a hundred opium refuges, some twenty leper hospitals and asylums, and institutions for the blind are other closely allied branches of Christian service conducted by missionaries. The maintenance of orphanages and the work of famine relief exhibit to the Chinese the humanitarian aspect of our western civilization. The Chinese have been stimulated to open hospitals of their own, either with western or with Chinese medical treatment. All this has done much to increase the humaneness of Chinese life and take away the feeling of helplessness on the part of sufferers. It need hardly be added that the missionary physicians did yeoman service with the Chinese physicians during the scourge of pneumonic plague in Manchuria in the winter of 1911.

Still a third line of missionary work is that of the press. Not only have the missionaries taught western science, history, and philosophy, but they were pioneers in publishing in Chinese not only religious works but also scientific books, translated or original. Text-books for schools and colleges, up-to-date medical works and books on such subjects as economics and international law have been produced by the missionary. The great Commercial Press of Shanghai, which is the largest printing establishment in Asia, employing more than one thousand hands with a capital of \$1,000,000 and net annual profits of \$200,000 Mexican, was started by Christian Chinese, who were trained in a mission press. Their business is conducted on advanced principles with profit sharing and welfare work. This press is producing the books for the new schools of China and is printing translations of the best western works. One object of this literary activity by missionaries is to reach those who are not otherwise directly reached. This object has been behind such efforts as that of Dr. Gilbert Reid and his International Institute, of a British missionary like Mr. White-wright of Shantung and his museum, which was visited in 1909 by 215,000 people of whom more than a thousand were officials, and of the scientific work carried on by the Y. M.

C. A. in various parts of China. In these ways, those ordinarily beyond the range of foreign influence are interested in western science.

Still further, through what might be called the primary work of the missionary, viz., the gathering of Christian churches, the missionary, both directly and indirectly, is a channel through which western influence reaches the people. The Roman Catholic Church reports more than 1,350,000 Chinese Christians, while the Protestant figures show a Christian community of about 325,000, with a larger number, perhaps three-quarters of a million, under Christian influence. While no attempt is made to westernize the converts, while every effort, in fact, is made to keep them as thoroughly Chinese in the best sense as possible, yet contact with the missionary and the adoption of Christianity as a religion inevitably gives these people the western point of view in those respects in which western civilization embodies the ideals of Christianity. The Christians stand against opium and gambling, the twin curses of China, insist upon the better treatment of women and the suppression of female infanticide, once so frightfully common, and advocate and practice the unbinding of the feet. Parents often desire their daughters to be married to Christian young men because they will be sure of considerate treatment. Non-Christian Chinese have testified to the higher moral standards among Christians, and the leaders of the Christian Chinese church, pastors, teachers, and physicians, are a body of men of the highest character, combining the best elements of Chinese civilization with the best elements derived from the West. For years the requirement that officials and teachers in government schools should be present and share in periodic ceremonies which Christians felt themselves unable for conscientious reasons to countenance, excluded them from public life, but now they have come to the front. Dr. Sun Yat Sen, the first provisional president, and General Li, commander in chief of the army of the revolution and first provisional vice president of the Republic, are among the Chinese Christians who have taken the lead in establishing a new government that embodies west-

ern political ideals. When the Province of Fukien went over to the revolutionists, the government was intrusted to eight commissions, the presidents of four being Christians. The commissioner of education for Kwangtung province is a Christian professor in the Canton Christian College. It has been stated that three-fourths of the leaders of the revolution were either Christians or favorable to Christianity. While not personally a Christian, President Yuan Shih Kai is favorable to Christianity, has had his family educated in Christian schools, and took early occasion to declare that the new constitution would grant the Chinese freedom of religion and of worship. This is included in Article VI, Chapter VI of the provisional republican constitution.

These are some of the results in China of western influence. We pass now to consider more briefly the remaining points.

II. WHAT WESTERN INFLUENCE SHOULD NOT DESTROY

No nation could have gone calmly on its way as China has done while Egypt, Assyria, Babylon, Persia, Greece, Rome, and all the medieval powers waxed, waned and disappeared, unless it possessed strong characteristics. A nation that has such sources of strength must never allow itself to be deprived of them, and the West must not seek their destruction.

Note, for example, the high ethical code. Whatever may be said of the practical morality of China, there is no denying that as a system of ethics Confucianism ranks next to Christianity. Practically all the Christian precepts are found there, and, unlike western philosophers who have sought to deduce their ethical systems from some abstract conception, Confucius rested his upon the relations which each individual sustains to those about, above, and below him.

One of the fruits of Confucianism has been family solidarity. It is true that this has been carried to extremes to the partial atrophy of initiative and of the sense of personal responsibility, but this loyalty to ancestors and relatives is one of the corner stones upon which Chinese civilization

has rested. With the population pressing as it does and as it must continue to do upon the means of subsistence and with the lack of surplus land, this is an element that must be preserved. It would be a calamity if the spirit of extreme individualism that has been characteristic of the West should ever come to prevail in China.

Closely connected with this fact is another, the ability of the Chinese to coöperate. While the typical Chinese has difficulty in standing or acting alone, his capacity for working with his fellows means that large undertakings will be possible as soon as public spirit, absolute integrity, and enlightened leadership are to be found. In family, social, business, and religious affairs the Chinese are able to coöperate effectively. Note the system of markets with ramifications throughout the country, the power of guilds in commercial life and the family solidarity already alluded to, if you would understand this strong asset in Chinese character.

The Chinese, above all other peoples, have honored scholarship. It makes no difference that we smile at the old *literati* who found themselves unprepared to fit into modern China. The fact is that China accorded its highest honors only to the men who had proved by competitive examination that they were possessed of the best education that China could furnish. Change the type of training required, but preserve irrevocably the principle that only properly trained and prepared men should occupy public office, and China will have a civil service that cannot be excelled.

Finally, there is one element in the political genius of China that should never be superseded. The absolutism is doomed, but the democratic basis, which meant that local officials were practically chosen by the local communities, and that each district was governed in a manner suited to its genius and its conditions, is that upon which alone an enduring republic can be built.

The patient industry of the people, their uncomplaining endurance of conditions that are inevitable, their tenacity in holding to that which has proved itself useful, their ability to assimilate extraneous elements, and their recently

demonstrated ability to adopt and adapt new methods, are other elements of Chinese character that should not be destroyed.

III. WHERE CHINA CAN LEARN FROM THE WEST

While China has important elements that should be preserved at all hazards and can teach the West many a lesson of importance, it is equally true that in many points China can learn from the West.

It is necessary that the individual should count for more in the new China. We of the West have cultivated the individual and have lost much of family and community solidarity. China, on the other hand, has so developed corporate responsibility as to sacrifice the individual. Take this instance: A man and his wife committed the awful crime of flogging the man's mother. The result: the pair, flayed alive; the grand uncle, uncle, two elder brothers and the head of the clan, executed; the neighbors, the woman's father, the head representative of the literary degree held by the man, flogged and banished; the prefect and district ruler, degraded; and the child of the criminals, given another name. The patriarchal family keeps the sons in tutelage until they have lost initiative. The man of ability, by the help of his family, may rise, but the ordinary individual counts for little, and hundreds are permitted to perish on public works or in time of famine and flood without compunction. Slavery has prevailed among farm laborers and the sale of women and girls has excited no comment, especially during famines. Here is a point where Chinese customs may be wisely modified in western directions. Education has been provided for an increasing number of boys and girls. This must continue until all the people of China are made literate and increasingly intelligent. This applies to the women as well as to the men. Other needs are the actual abolition of slavery and such modification of the family system as shall develop in the child progressiveness, adaptability and efficiency. China has proved that it is easier to issue reform decrees than it is to secure radical

social or political changes. This can gradually be overcome through increased education and the giving of opportunity to individuals.

On the political side, China needs more public spirit and more nationalism, in contrast to provincialism. Very encouraging signs of this are appearing. Many of the reform party have exhibited just this spirit, but the rank and file of office holders have not yet risen to this point. The gradual and often rapid deterioration in public works, such as roads, canals, and even railways, not to mention temples and other public buildings, is due to a lack of public spirit that bodes ill for the future. The Chinese desire to be let alone and not be called upon to sacrifice much even for the general good. The same spirit carried into another realm leads to provincialism. The Manchus rigidly enforced the rule that an official should never serve in his native province. This was done to lessen the possibilities of disintegration—and of graft, also,—that might result from an official's being among his own people. The reported repeal of this rule by the new government raises the question as to whether the national spirit among the officials as a body is yet strong enough to justify this change.

Closely allied to this need is that of strengthening the central government. The late government made an earnest effort to stop the use of opium, which was weakening the country. As a part of this campaign it attempted to suppress the cultivation of the poppy. Its success in this endeavor far surpassed all expectations. With a change in government, however, and the weakening of control from Peking, has come a serious reaction, and fields have again blazed with the poppy where last year wheat was growing. The reform of the currency, an imperative need if China is to become a great commercial nation, is hindered by provincial jealousies and especially by the possibilities of graft and squeeze that the antiquated system, or lack of system, puts within the grasp of provincial officials. Railway construction is halted by provincial jealousy. The rivers are becoming a source of constantly increasing danger, and the canals are becoming less serviceable because there is no

strong hand to insist upon repairs. It is feasible to control the rivers and check the awful destruction of life and property which now recurs at ever shorter intervals, but it needs an efficient central government to do it.

Again, China needs a civil service equal to that of Great Britain at home and in her colonies, or even as good as that of the United States, imperfect as that is. Under the old system, graft was all but universal. Offices were bought and the officials were expected to live on impossible salaries with the understanding that all deficiencies could be wrung from the people or taken from the taxes at the expense of the central government. One of the chief causes of the revolution was this official corruption, but the habit of squeeze is so ingrained in the Chinese that it will be a hard struggle to raise the tone of the civil service to where it must be if China is to secure the funds she needs for her development. It is not only incorruptible officials that are needed, but also efficient men who can execute as well as plan. The weakness of the new system of education has been the impossibility of securing a sufficient number of well-trained teachers to man the schools. China must learn that adequate results cannot be secured from the expenditure of adequate funds, unless these are administered by well trained men. One of the encouraging things about the new régime is the appointment of competent foreign advisers, men who know the needs of the country, understand the difficulties of the problem and bring to bear upon its solution the results of generations of western experience.

Most important of all, China must be willing to learn and adopt what is best in western experience and civilization. The Chinese has every reason to be proud of his nation; no person in the world more so. The Chinese has every reason to feel sensitive because of the treatment accorded by other nations; treatment that no self-respecting nation could fail to resent. But the Chinese must recognize, as the new leaders willingly do, that times have changed and that if China is to assume the place that is hers by right of history and inherent and demonstrated capacity, she must willingly learn from her younger but more aggressive

rivals of the West. And when she seeks to learn from us, she must be quick to discern the things of real value. I have seen in Chinese schools most elaborate collections of scientific apparatus, larger than most American schools can boast, but they were useless because the teachers could not use them to advantage. Railways, factories, schools, westernized political institutions are necessary and good, but the Japanese have learned to their sorrow that the material elements of civilization are not enough, and they are now seeking to discover the secret of true greatness and permanence. China bids fair to be spared some of this disillusionment because so many of the leaders have adopted the very heart of western civilization in its ethical aspects, and have grafted it upon the old but rather fruitless stock of Confucian civilization.

This leads naturally to the last point.

IV. HOW THE WEST CAN BE MOST HELPFUL

The most fundamental thing is this. The West must be willing to treat China as an equal just as rapidly as she demonstrates her worthiness of such treatment. The attitude of the Chinese up to within a generation was one of proud superciliousness. The government regarded all the rest of the world as barbarians. It was even claimed that what civilization the West possessed was derived from China. The West resented this attitude, and rightly so, and compelled China, at the mouth of the canon, to change, and then the western nations adopted a somewhat similar attitude. They forced China to open her ports, prescribed her customs duties, secured foreign supervision of the customs, insisted that coast and inland trade might be carried on by vessels flying foreign flags, boldly plotted the dismemberment of the empire, and even now in certain quarters are seeking to prevent China from strengthening her control of her outlying territory. The pathetic thing is that many of these acts were really in the interest of China. Nor is that all. The western people have thought China a good field for exploitation and in matters of concessions have

not always played fair. The Chinese have been excluded from our country and maltreated here and elsewhere. The Chinese coolie trade while it lasted was only an improvement upon the old African slave trade. The white man almost unconsciously and automatically assumes an attitude of proud superiority to the Chinese in China or the West. A good expression of what many persons feel was the address from President Tyler to the Emperor of China, written in 1843, which was so patronizing in its tone that an American can hardly read it now without blushing for the honor of his country. As the people and nations of the West have come to know the Chinese better, their attitude has improved, but yet there is enough left to make difficult the most cordial relations between China and her western sisters, and this lack of cordiality detracts from the influence that the West might easily wield. Especially in these days, when the new government is gradually but successfully solving the almost insoluble problems which confronted it, it is time to give tangible evidence of a sympathy with the efforts of the Chinese to prepare themselves for entrance as self-respecting partners into the family of nations. The threat of territorial aggrandizement, the insistence upon very onerous conditions in financial transactions, make the task of China almost unbearably hard. It almost forces her to devote to military purposes a large sum of money, every cent of which is needed for education, the improvement of roads and waterways, the building of railways, the development of resources, and the improvement of administration. The powers should do more than merely cease their threats. One of the inducements for Japan to improve its civil and judicial administration was the desire to get into a position where it might properly demand that the foreign powers abandon the right of extra-territoriality. It was a proud day for Japan when it ceased to be an inferior state like Turkey, and could look the whole world in the face as a recognized equal of the western powers. The Chinese are likewise affronted by the fact that they have no jurisdiction over foreigners. No one can blame the powers for being unwilling to intrust their people to the old corrupt courts

of China, with their barbarous penalties, their torture, and the like. Just as soon, however, as China has proved her willingness and her ability to secure justice for all resident within her borders, then the powers should relieve China from wearing the badge of inferiority. A similar position should be taken with regard to foreign supervision of revenue and expenditure. A certain amount of supervision is probably necessary for the sake of China itself, but it should be reduced to a minimum, and should disappear as rapidly as is compatible with safety.

Another way in which western influence may be made more helpful is by improving the example that the western nations set China and the way in which the Chinese are received and treated in the West. Our civilization is often brought into disrepute by its toleration of elements that are anything but praiseworthy. Many a foreigner, including Chinese, has visited this country, seen the darker side of our civilization, and either been corrupted or disgusted thereby. Such a man returns to decry the boasted superiority of the West or to exert a positively evil influence. Aggressive and successful efforts to remove the moral and social blots upon our western civilization will do much to commend it to others. If Chinese residents and visitors are treated in a just and brotherly manner and are given the opportunity of seeing the best sides of our western life, it will do much to commend western civilization to the Chinese and will furnish both incentive and direction for improving the conditions in China.

The West can also assist China by enlarging the educational, medical, and philanthropic activities conducted by Christian agencies in that country. While the new government and the people, moved by the spirit of the new era, will do much along these lines, these are points at which the people of the West can give material assistance. Experience elsewhere proves the value even to government education of the presence and the competition of efficient, well-staffed and equipped Christian schools, which can accomplish more in the way of character building than is possible in government schools. They can train leaders,

whether avowed Christians or not, who can contribute an element of upright, disinterested and self-sacrificing service that the secular institution finds it more difficult to secure. By using a certain number of western teachers, they can give the students a sanity and breadth of view and an appreciation of the difficulty and slowness of social development, that is next to impossible in a school none of the staff of which have a background of centuries of struggle with just these problems. This means that the Christian forces should deliberately direct their energies to the training, not only of distinctly religious workers, but also of Christian leaders in the industrial, commercial, yes, and the political life of the new China. There is a chance, also, by sending out more doctors to assist the small but increasing number of well trained Chinese physicians, who for many years will be unable to overtake the physical needs of 400,000,000 people living under poor sanitary conditions. Then, too, the Christian physician can minister to the mental and spiritual needs of these people and bring to them a comfort and inspiration that is beyond the power of the non-Christian doctor, however competent he may be professionally. In the realm of Christian philanthropy there is a further opportunity. The call upon the spirit of brotherliness that arises from the poverty and squalor of millions of Chinese homes in thousands of villages is beyond the power of the present generation to meet. Experience in India and Japan abundantly testifies to the fact that while the non-Christian can imitate the activities that have been developed in the West under the inspiration of the Christian religion, there is a flavor, an atmosphere about the Christian orphanage, asylum, or settlement that is peculiarly its own, and that gives it a success beyond the reach of the non-Christian. A tree is known by its fruits, but we have not yet learned to produce the fruit apart from the tree.

This leads naturally to the declaration of my belief that one of the greatest services the West can render to the new China is by the more vigorous effort to develop a self-supporting and self-directing Chinese church. It has already been noted that a goodly proportion of the leaders of the

revolution in China are Christians and those who have adopted Christian ideals. They are seeking to make China a more righteous as well as a more powerful nation. The difficulty with China has not been the lack of a high ethical code. China has been weak, among other reasons, because of the lack of a moral dynamic to make those ideals realizable. A century of Christian work in China has proved beyond a doubt that Christianity can furnish this dynamic. It has changed the lives of thousands and sent them forth to serve their fellow countrymen. China needs many things. Without industrial development, without political reform, without a more general spread of education, the dreams of the new China cannot become actual. Nevertheless, if China gets or is given these things but fails to secure this new ethical power, they will count for little, as Japanese leaders are now coming to realize. It is at this point that the Christian West can make its most valuable contribution to the life of China and through it to the life of the world. The doors are open now; they may later be closed.

We have thus sketched the part that western influence has played in preparing the way for the radical changes that have occurred in China within a twelvemonth. We have noted some of the outstanding points of strength and of weakness in the Chinese people and some of the specific ways in which the West can be most helpful to the new China. It is all summed up in this: China needs the help of a good example and of a spirit of brotherly assistance, especially along ethical lines, as she is seeking to adapt her ancient Confucian civilization to the new environment into which she finds herself plunged, against her own wishes; to the end that the most populous as well as the oldest nation may have her share in the unified development of the human race as it struggles towards the ideal of perfect self-realization through a life of achievement and service.